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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

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Saturday, November 10, 1866.

Price One Penny.

EXTRACTS FROM A REPORT OF SIE MOSES MONTEFIORE, BART.

(Concluded from page 696.)

There are two synagogues attached to the Touro Almshouses, one of them for the Sephardim, which I had already visited, the other for the Ashkenasim: to-day I visited the latter. On my way thither, a young woman passed us with a large book in her hand, and, on my inquiring what it was, she informed me it was a Hebrew Psalm Book, with several Commentaries of ancient authors printed in Hebrew-German characters. I requested her to read one of the Psalms with the Commentary; this she did with great fluency and without hesitation. I have often had occasion to admire the ability of many females in our community of Jerusalem, not only in respect of their household duties, and in needlework of every description, but also in Hebrew lore. I was on one occasion addressed by the mother of two or three children who solicited aid, and, to my surprise, she spoke to Dr. Loewe and myself in the Hebrew language with elegance and facility. Subsequently I ascertained that she was a Portuguese, the widow of a

German, Haham Rabbi Eariel Cohen, who had recently died and left her in straightened circumstances.

Intermarriage between Sephardim and Ashkenasim are, I am happy to say, no longer of rare occurrence in the Holy Land.

In the evening, a short time after prayers, a large concourse of persons proceeding from the Jaffa gate, with lights and music, approached my residence, desiring to illuminate it; but in my then state of mind, I was indisposed to any such joyous demonstration. Mr. Selig Hansdorff, who headed the procession, assured me that their object was to show the grateful appreciation in which they held the generous benefactors I represented.

Although I could not consent to the intended illumination, I willingly received my kind visitors. They recited to us Psalms and poetical compositions; and I afterwards obtained, in conversation with them, much useful information relating to the wants and condition of their community.

On Sunday morning, April 22,

wishing to examine some documents uninterrupted by visitors, I determined to leave home therewith, and to direct my steps to the Mount of Olives. I left my residence at an early hour, in the company of Dr. Loewe. Proceeding towards the Damascus gate, we passed the Grotto of Jeremiah, the Tombs of the Kings, and went thence towards the Bab-el-Asbat. We then crossed the Valley of Kidron, and finally reached the Mount of Olives, to the highest point of which we ascended. From thence we had a most beautiful view of the Dead Sea, and of the wild scenery of the heights of Moab, and having rested there for a short period, we descended on foot, and stopped at a large tree. From this spot we obtained a fine view of the Mosque of Omar—the hallowed spot formerly occupied by the Holy Temple—and remained here two hours, engaged in the examination and consideration of the documents and plans I had brought with me. We then continued to descend the mountain, till we reached the Valley of Jehosaphat. Here we were met by Khasin, the sheikh of the village of Silvan, who described to me the sufferings of the Jews during the visitation of the cholera, and showed me the newly constructed graves—a most affecting sight—whilst another sheikh spoke to us of the many noble instances in which the Jews had heroically assisted one another during the period of calamity.

That sheikh, as well as another such dignitary who happens to have some landed property near the burial-ground, still expects presents from the Jews who visit the cemetery. Formerly they committed great outrages on the dead whenever their demands were not satisfactorily responded to; but at present, thanks to the protection of the Turkish Government, these barbarities have been put an end to. I continued my wanderings in the Valley of Jehosaphat for some time, listening now and then attentively to communications from the Arab sheikhs, and towards the evening returned, with much useful information, to my own dwelling.

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On Monday, the 9th of April, I

paid return visits to the Consular authorities and to the Haham Bashi. I also called upon the Protestant Bishop, the Rev. Dr. Gobat, whose unvarying courtesy, enlightened views, profound learning, and warm zeal for the welfare of the inhabitants of the Holy City, no one who has enjoyed the honor of his acquaintance can fail to appreciate.

The new synagogue, called the "Khoorbat Rabbi Yehooda Hakhasid," is a noble edifice. Whilst resting at the Mount of Olives, I could see its copula overtopping all other buildings in the Jewish quarter. Great praise is due to the perseverance and skilful management of the Building Committee. They had to collect the funds for the erection of the synagogue in very small sums, and at long intervals; yet, notwithstanding the many obstacles with which they had to contend, they at length, by their energy and patience, happily succeeded in accomplishing their labors.

It was very gratifying for me to know that I had been the bearer of the firman from the late Sultan Abdool-Megid, granting permission for the erection of this synagogue, and that I had had entrusted to me considerable remittances to be applied for that pious purpose. On the present occasion I was permitted to be the bearer of a silver ornament for a Sepher Torah, an offering from Mr. Aaron Silverman, of Birmingham; and I had the gratification with my own hands to append it to a scroll of the Law in the holy edifice.

The synagogue of the Volhynian congregation will also, when completed, be a fine structure. In connection with this synagogue, there will be a hall for vestry meetings, rooms for a college and library, the secretary's office, and a public bath.

The before mentioned dispensary, established by me in the Holy City about 25 years since, was of great service during the cholera, and afforded the needful remedies to many hundreds of persons. It is well regulated, there is a register containing entries of all prescriptions, with the signature of the physician under whose order they had been dispensed; and every drawer, case, barrel, and bottle is distinctly

labelled with the Latin name of its contents as in Europe. I was greatly pleased to learn that a youth, a native of Jerusalem, had been recently apprenticed in the dispensary, and that he was acquitting himself of his onerous duties to the entire satisfaction of the community.

The house recently erected by the institution of Bikoer Khohin, is as yet in an unfinished state. Great praise is due to the members of that institution; they attend the poor in sickness, and provide for their requirements, endeavoring to soothe their sufferings with the most affectionate solicitude.

The many experienced persons with whom I had consulted, being unanimously of opinion that no greater boon could be bestowed on the poor, than the erection of additional dwellings, a suitable site had been selected for that purpose, contiguous to the Touro Almshouses, and I had appointed Monday, the 9th of April, for laying the foundation stone of the dwellings, which I purpose shall be erected with the surplus proceeds of the Holy Land Relief Fund, placed by the Board at my disposal.

The fixed hour for laying the foundation stone now arrived, and the ground became full with thousands of people of all creeds, anxious to witness the ceremony.

Dr. Loewe repaired to the spot where the stone was to be laid, to arrange all that was necessary for the occasion, and soon afterwards I proceeded in the company of Mr. and Mrs. Sebag, and many of our friends, to the inclosure intended for the new building. On my arrival, I was received by all the representatives of the community who had previously assembled there, and the air resounded with the words, "Blessed be he who cometh in the name of the Lord." After a short pause, Dr. Loewe, to whom the conduct of the religious ceremony had been entrusted, commenced reciting the service, which was harmoniously repeated by the assembly, verse by verse. After the conclusion of the 24th Psalm, he read the inscription of the scroll to be deposited in the cavity of the foundation stone, and the same was afterwards signed by myself, Mr. and

Mrs. Sebag, and others of my friends present. I then, whilst the assembly was chanting appropriate Scriptural verses, deposited the scroll in the cavity, and proceeded to lay the stone with the customary formalities. Dr. Loewe then offered up a prayer, composed by him for the occasion, imploring the blessing of Heaven on the future edifice, and on those who should generously aid in providing the poor with suitable dwellings. He also offered up special prayers for His Imperial Majesty the Sultan, Abdoolaziz, and the Turkish Government, for our gracious Queen, the Prince and Princess of Wales, the Governor of Jerusalem, and the Consuls.

I deem it a pleasing duty to record, that many of the people expressed great pleasure on hearing the prayer offered up for England's beloved Queen, and the Jerusalem Jews, on hearing Her Majesty's name, exclaimed, "It well behoves us to pray for the English Government; are we not under a heavy debt of gratitude for the powerful aid which they have given unto us in Damascus and Morocco." Dr. Loewe next recited Psalm 150, and as the last words, "Let everything that hath breath praise the Lord," fell from his lips, a number of youthful students took up the same verse and began singing, accompanied by musical instruments, many of Zion's choicest songs.

In commemoration of the interesting proceedings of this day, I forwarded £100 to be distributed amongst the poor of the Sephardim, and £100 amongst the poor of the Ashkenasim. In the evening a large concourse of people came to my residence with beautiful transparent designs, on which were Scriptural verses intertwined with the names of their benefactors, amongst which I gratefully recognised the name of "Lady Montefiore," my dear and lamented wife.

The remainder of the evening was spent in the perusal of the statistical accounts with which I had been furnished, to guide me in the distribution of the sums which I intended to apply for charitable purposes.

During the morning of the same day, I had been engaged in rendering some pecuniary aid to the widows and

orphans of those who had fallen beneath the fatal scourge of the cholera, each case being carefully investigated, and the particulars noted down.

How deeply the feeling of charity is implanted in the hearts of the poor of our community in the Holy Land towards each other, has often been noticed; but some striking evidence of this was afforded us in the course of this morning, and I cannot refrain from mentioning one or two instances.

Two young orphans entered the room, their pleasing and healthy appearance attracted my notice. "Who takes care of you? and in whose house do you live?" I asked. They replied, "We are under the care of, and reside with Jacob Aaron Kalecher." I inquired who he was, assuming him to be in easy circumstances, but I was informed that far from this he was actually very poor, that his business of a whitewasher was only lucrative at Passover time, when every Jewish inhabitant has his dwelling thoroughly cleansed and whitewashed, but that during the remainder of the year there was very little work for him. Being desirous of seeing this benevolent man, I sent for him. He came, and his appearance, notwithstanding his poverty, was not by any means careworn; on the contrary, he seemed cheerful and happy, and as though possessed of independent means.

"Are these two orphans under your care, and do you support them?" He replied, smiling, "Yes." "Have you any children of your own?" "Yes, seven." "Why, then, have you burdened yourself with the maintenance of these two orphans in addition?" He replied, "Their parents were my next neighbors, and when I saw them left fatherless and motherless, it appeared to me that it was my duty to protect them, and that they should share my home with my own children. Thank God they are well and happy, sharing our food when I and my children have any, and when we have none, enduring hunger alike with ourselves." Subsequently a widow, in almost destitute circumstances, was introduced to me. She, likewise, had taken two orphan children under her care. Then another poor man was introduced,

who had also taken upon himself the support of several helpless orphans.

Assuredly these noble characteristics distinguishing the poorest of our community in Jerusalem, well entitle them to our admiration, sympathy, and assistance.

After the persons just mentioned had left, our cavasses next announced the arrival of the pupils belonging to the "Simon Edlen von Lämels Stitung." They were forty in number, accompanied by their master. I was much pleased with their appearance and demeanor, which would do credit to any European institution. They sang some beautiful hymns, and gave me a full account of their course of study. I presented to each of them a small sum, exhorting them to cling faithfully to their religion, and the law handed down on Mount Sinai, to be grateful to their noble benefactress, and emulous to give her satisfaction by their progress and good conduct.

Early on Wednesday morning, April 11th, I gave reception to a numerous body of widows and orphans, to whom I had the satisfaction of affording some little help in their exigent circumstances.

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On Friday, the 13th of April, being desirous of leaving some pecuniary relief from myself for each of the synagogues, colleges, schools, and various charitable institutions, with their respective representatives themselves, I had previously made an arrangement to see them on that day; but a restless night and a constitution enfeebled, partly by the incessant work, and partly by the grief I acutely felt at the loss of my late friend, Dr. Hodgkin, compelled me to alter my plan, and instead of personal interviews, I had to satisfy myself with addressing these gentlemen by letters, forty-two of which were despatched to the authorities and their accredited secretaries, accompanied by my humble offerings for the benefit of all the charitable institutions in Jerusalem.

It was late in the afternoon, and the place was still crowded, but I considered now the object of my visit to Jerusalem realised, and retired to my own room to prepare for Sabbath.

On Saturday, April 14th, after the

morning service, I took a walk round the garden, and was much pleased with the improvement of the place since my last visit to Jerusalem.

I regret, however, not being able to report the same of the land at Jaffa, which has been unfortunately left to persons who, being unable to resist the threatened attacks of the neighboring Arabs, deserted the place altogether. The consequence is, that the houses are completely demolished and the trees destroyed. I am at present, however, in communication with the Chief Haham, of the Morocco congregation in Jerusalem, in reference to the matter. If sufficient funds can be obtained for the purpose, I hope to see four or five families established at that now deserted place, who will apply themselves sedulously to the cultivation of the land, which is of considerable value, and ought to be immediately secured by a fence to mark its boundaries.

As soon as the evening prayers were over, I gave orders for our departure. The whole of Saturday night was spent in communicating with a number of people who brought letters, or had some verbal communication to make; but as the morning dawn appeared, I wound my way towards the Jaffa road, and took my departure from the Holy City, more deeply than ever impressed with its sacred reminiscences and its perennial beauty, and more fervently than ever offering prayers for its future welfare. "As a seal I set thee on my heart, as a seal on my arm, if ever I forget thee, Oh Jerusalem, may my right hand forget her cunning."

We arrived after a long day's journey at Ramlah, where again we took up our abode in the Russian Hospice. All the way from Jerusalem to Jaffa we were followed by agriculturists from the Bokea, who were anxious to lay their case before me, in hopes that I would at once afford them relief. I could, however, do no more than assure them that all should be done to make their situation known, and to arouse sympathy in their favor.

On the following day, Monday, about noon, we left Ramlah for Jaffa, and on approaching the avenue at the entrance of that city, were again met by the Governor, Judge, and Com-

mander of the troops, with a numerous retinue. But I would not proceed into Jaffa until I had first visited the place which enclosed the mortal remains of my dear friend, Dr. Hodgkin. That spot is at present surrounded by a strong railing, but will, I trust, soon be covered by a granite column, for which I gave orders on my return to England, as a mark of my respect and esteem. We embarked the same evening on board the *Rosetta*, and on Wednesday, the 18th of April, arrived at Alexandria. The same night we went on board the *Tanjore*, which, by the blessing of Heaven, brought us after a most pleasant voyage, on Wednesday evening, the 25th of April, to Marseilles.

I have now given you, my dear sir, a faithful account of my journey to, and my sojourn in, the Holy Land. I am well aware that this account has been replete with details; but I thought and hoped that a somewhat minute narrative of what I saw and heard, might interest those numerous persons who are solicitous for the welfare of our brethren in Palestine; and that by bringing before their eyes, as it were, some incidents concerning Jerusalem and its inhabitants, I might be able to incite others to contribute their efforts towards diminishing the poverty and sufferings which prevail amongst our co-religionists in that most sacred and interesting of countries.

There now remains for me to present to you my humble opinion as to the most practicable remedies which can be applied for the mitigation of the evils under which our brethren in the Holy Land labor, and to state to you the result of that investigation, which was indeed the main object of my journey.

Let me remind you, in the first place, that in our own country it seems to have become the settled opinion of those to whom England would point as the men of the highest intellect and the greatest experience and zeal in the cause of humanity, that the wisest scheme for being at the same time useful and charitable to the poor, is to be found in the erection, maintenance, and improvement of dwelling houses. The reasons on

which this opinion is founded, have been of late so often and so ably expounded, that any attempt to enlarge upon them here would be out of place. But if these reasons apply to the condition of the poor of England, I am convinced by the information I received from the most intelligent persons in the East, and by a careful and anxious study of those circumstances which surround the Jews of Palestine—circumstances which I have attempted to foreshadow in this report—that the same reasons apply with tenfold force to the poverty and distress which prevail amongst our co-religionists in the Holy Land.

I am therefore of opinion that the balance of the Relief Fund, of which, as previously mentioned, I have expended only £200, cannot be better employed than in the erection of dwellings, as far as the means will admit, on the ground already selected by me—a ground which, from its healthy position and many other reasons, I deem best adapted for the desired object.

I would further suggest to my co-religionists that, with a view of removing existing evils, and of promoting the well-being of the Jews in the Holy Land, a general collection should be made so as to constitute a fund, as well for the encouragement of agricultural pursuits, as for the erection of additional dwellings outside the walls of the Holy City. I am quite aware that your honorable Board could not impose on itself so heavy and responsible an undertaking; but I hope and believe that the Jews at large may direct their attention thereto, and conjointly, by means of building societies or otherwise, organize the necessary arrangements.

Let, in fact, all those whose hearts beat with love for the Holy Land, unite to exert themselves for the erection of dwelling houses in and about Jerusalem, and for the encouragement of agriculture in Palestine. Let them purchase land for the sixty families in Safed, as recommended by the Austrian Consul, provide them with necessary implements, seed, and cattle, and build for them the houses they absolutely require for shelter from heat and rain. Let similar steps be

taken for the encouragement of agriculture in Palestine, and poverty will speedily disappear, in a great degree, from the face of the Holy Land.

Let it, moreover, by no means be forgotten how strong the evidence is that the present circumstances and government of the Holy Land are, fortunately, such as to render the employment of capital much more secure and productive than it was in former times. During my sojourn at Jerusalem, I received from its excellent Governor, Izzet Pasha, reiterated proofs of his desire to afford every facility for the accomplishment of the objects I had in view; nor can I describe in terms too eulogistic his zeal, untiring energy, and great administrative ability. Under his judicious government all classes of people in Jerusalem are dwelling in amity and security.

With regard to Jerusalem itself, I noticed with considerable satisfaction the improvement in the paving of the streets, the cleanly condition of the city, and its improved aspect generally. I have, in a preceding part of this Report, adverted to the contribution I had thought it right to make from the Relief Fund towards the expenses of obtaining an adequate supply of water; and I had the gratification, during my stay at Jerusalem, to witness its reflowing into the city from the pools of Solomon, through the ancient aqueduct, which had for a long time fallen into a state of dilapidation, and the reparation of which had just been completed.

This most useful work is mainly attributable to the Governor, and it is impossible to estimate too highly the great blessings which cannot fail to result therefrom, so long as such aqueduct is kept in efficient repair.

A feature of interest in the vicinity of the Holy City is the Russian Hospice, in which I was kindly offered, on my arrival at Jerusalem, by the Russian Consul Mr. Carstoff, the use of a commodious and handsome suite of apartments during my stay. This noble edifice I had the opportunity of inspecting with Mr. Carstoff, who courteously accompanied me. I was deeply impressed, as every traveller visiting Jerusalem cannot fail to be,

with its adaptability to the objects for which it has been constructed; the elevation and excellence of its site, so well calculated to ensure the health of its inmates; its perfect cleanliness; the thoughtful and humane provision made for the accommodation and comfort of the thousands of Russian pilgrims resorting to the Holy City; its well ordered dispensary; the general arrangements of its hospital, for the reception and care of the sick, and its splendid church, excited my warm admiration; nor was I less struck by its admirable supply of water, the general distribution of which to the poor of Jerusalem, in times of drought, well merits the gratitude I found it elicited on all sides.

As indicative of the improved social condition of Jerusalem at the present time, I may notice, that though for many years heretofore the celebration of the Easter Festival too often gave rise to scenes of riot and violence, yet, this year, everything passed off with perfect order, and without any display of sectarian hostility.

I have referred in particular to the improving condition of the Holy City, and I noticed also, not only there and in its immediate vicinity, evidences of increasing prosperity, but the like evidence of improvement was afforded me on my journey from Jaffa to Jerusalem, as shown by the extending cultivation of the soil, and by some amelioration in the state of the roads, for the complete repair of which I was informed that a firman had arrived from the Imperial Government.

Mr. Consul Moore, throughout my journey at Jerusalem, was most constant in his attention, and ever ready to assist me with his friendly and judicious counsel, and it is due to him that I should state that he has, by his ability, courtesy, and amiability, secured to himself the esteem and goodwill of all its inhabitants, as well as of the diplomatic body.

Although I have deemed it right to report these cheering indications of the improvements that are taking place in the Holy Land, let it not be assumed, for a moment, that the poor of

our community there no longer need the help of their more opulent co-religionists in other countries. On the contrary, without such help, promptly, liberally, judiciously, and continuously rendered, their position would soon become most perilous, and I feel satisfied that some such measures as those I have suggested are imperatively called for, in order to mitigate, if they cannot entirely remove, the evils of pauperism.

However lengthy this Report, and though it embraces, for reasons with which I have already troubled you, details not strictly within its scope, I venture to believe it will be kindly received by your honorable Board, and that the Board will give extensive publicity thereto, so that all those of our co-religionists throughout the world, whose hearts are animated with the love of Zion, may receive the information I am able to impart as to the present actual condition of the Jewish poor in the Holy Land, their wants, and the remedial measures to be adopted on their behalf.

I am sensible of the goodness of the Almighty for having permitted me once again to revisit the land of our forefathers, and to have been the humble instrument of bringing aid and consolation to many a sufferer among our brethren, of investigating their necessities, and making known their deserts.

May we yet in our time live to see the day when peace and plenty shall abide in Jerusalem, and the blessing of God rest upon it.

It would be an injustice to my feelings were I not, before closing this Report, to acknowledge in the warmest manner the friendly and valuable assistance I derived from my kind friends, Dr. Loewe and Mr. Sebag; nor can I omit the expression of my thanks to my amiable niece, Mrs. Sebag, for her solicitude for the preservation of my health during our fatiguing journey.

I have the honor to remain,

My dear Sir,

Your faithful servant,

(Signed) **MOSES MONTEFIORE.**

Works without faith, are like a fish without water; it wants the element it should live in. A building without a basis cannot stand; faith is the foundation, and every good action is as a stone laid.

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Several large towns show the lowest average of illegitimacy. Lancashire, Warwickshire, Worcestershire, Staffordshire, and the West Riding, the great industrial centres, exhibit a low rate of births out of wedlock. The illegitimate rates occur mainly among rural populations and districts which are made up of small towns. And, probably, if the subject were duly investigated, it would be found that these are the districts in which "statutes," wakes, and fairs are the most numerous and popular. It is to be regretted that the Report of the Registrar-General does not give any information as to the rank and profession of the mothers of illegitimate children. The fullest intelligence of all branches of the subject is necessary to the conception and maturing of any representative scheme. It is in a sphere in which legislation can do but little.

It is the province of philanthropy. And all plans and theories will prove abortive, unless founded upon an accurate and comprehensive estimate of the whole case. The details arising out of any thorough investigation would, doubtless, be sadder and more startling than any impressions that can be made by bare statistics. But the simple fact that one in every fourteen children born in England is a child of shame, ought to rouse all right-minded men from a state of apathy, or at best mere sentiment, into practical and vigorous action. Foremost among the nations of the earth in schemes of social and religious elevation, England should no longer suffer the intolerable disgrace which these figures disclose, without taxing her wisdom and resources for some means of preventing its perpetuity.—*London Quarterly Review*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 10, 1866.

✓ MISSIONARY EXAMPLES.

EXAMPLE carries with it an influence much more forcible than precept. He who would persuade others to do right, should do right himself. It is not enough to preach reformation, and look for others to practice it, while our own conduct remains unreformed. It is true, he who practices good precepts, because they are good, and does not suffer himself to be influenced by the unrighteous conduct of the preacher, will be more abundantly rewarded; while the preacher who says, and does not, will be more abundantly condemned. He who knoweth the Master's will, and teacheth the same to others, but refuseth to obey it himself, has no excuse, and will, if he repent not, be beaten with many stripes. His good precepts may have, for the moment, a salutary effect upon the Saints; but when they discover that he sets at naught his own teachings, the weak among them are led to follow the same pernicious example. If a missionary teach virtue, he should also practice it. If he teach the Saints

ILLEGITIMACY.

No less than 47,488 children were registered in 1864 as born out of wedlock. Even this number does not represent the actual state of things. Owing to a defect in the English Registration Act, which does not make the registration of births compulsory, many cases of illegitimacy are never recorded. It is to be feared, too, that very many are never known, save by the mother. There can be no doubt that the crime of infanticide is carried to an excess in England that is most shocking. Dr. Lankester, who has given serious attention to the subject, has stated it as his deliberate judgment, that 16,000 women are living in London whose infant children have been murdered by their hands. Were there but a tenth of this number in the whole country, the fact would be appalling. But there is too much reason to believe that Dr. Lankester's statement is very near the truth. The number of children who are buried as still-born is suspiciously large. In All Saints Cemetery, Newcastle-on-Tyne, 521 interments of children, reported still-born, have taken place within the last seven years. Unfortunately the Registration Act does not provide for the registering of still-born children. Their interment should be forbidden unless the mother can produce a coroner's or a registrar's certificate. But even this check would have but a limited effect. Hundreds, if not thousands of infants, are born in England annually, who are never presented for interment. The actual number of illegitimate births in 1864, though an excess of the number registered in 1863 by 307, shows a proportion to the total number of births that is slightly lower than that of the previous year, being 6.4 to every 100 births, against 6.5 in 1863. But this variation is so slight, as scarcely to modify the fact that for many years the proportion of children born out of wedlock has been steadily increasing. The progress of education, the improvement of the dwellings of the poor, and the wholesome changes wrought in the system of factory labor, have evidently done little towards the lessening of an

evil which is at once a calamity and a disgrace. One in every fourteen of the children born in England and Wales, is born out of wedlock. The proportion varies in particular districts. While the mean rate is 6.4 per cent., it rises in Cumberland to 11.8; in Westmoreland and Norfolk to 10.5; in the North Riding of Yorkshire to 9.4; in Nottinghamshire and Shropshire to 9.2. It is lowest in the extra Metropolitan districts of Middlesex, where it stands at 4 per cent. In London it is 4.2, and in Surrey it is 4.4. These averages are not very variable. From year to year certain districts maintain their high rate of illegitimacy. Cumberland, Westmoreland, and Norfolk have, for a long time, exhibited the highest average. In these counties, therefore, there must be some local habits and conditions favorable to this form of crime. It cannot be traced to the deficiency of education. In Monmouthshire and other counties where education is notoriously defective, the rate of illegitimacy is below the average; whereas in Westmoreland and Cumberland, where education maintains a high standard, the number of illegitimate births reaches its maximum. The mining districts of Durham, Staffordshire and Cornwall, not generally distinguished for the morality or intelligence of their population, exhibit a low average of illegitimate births. Nor in the purely agricultural counties is the proportion so high as might be expected from the habits of the people. The proportion of marriages in particular districts might be supposed to influence the rate of illegitimacy. Where the marriage rate per cent. is high, the number of illegitimate births might naturally be expected to be correspondingly low. Statistics, however, do not sustain this expectation. For though the marriage rate in Cumberland, Northumberland, and Norfolk, is below the average, the rate in Middlesex and Surrey, where the number of illegitimate births is so small, is lowest of all. Something may be gained towards the solution of the difficulty, from the fact that the counties which contain

several large towns show the lowest average of illegitimacy. Lancashire, Warwickshire, Worcestershire, Staffordshire, and the West Riding, the great industrial centres, exhibit a low rate of births out of wedlock. The high rates occur mainly among rural populations and districts which are made up of small towns. And, probably, if the subject were duly investigated, it would be found that these are the districts in which "statutes," wakes, and fairs are the most numerous and popular. It is to be regretted that the Report of the Registrar-General does not give any information as to the rank and profession of the mothers of illegitimate children. The fullest intelligence of all branches of the subject is necessary to the conception and maturing of any repressive scheme. It is in a sphere in which legislation can do but little.

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✓ MISSIONARY EXAMPLES.

EXAMPLE carries with it an influence much more forcible than precept. He who would persuade others to do right, should do right himself. It is not enough to preach reformation, and look for others to practice it, while our own conduct remains unreformed. It is true, he who practices good precepts, because they are good, and does not suffer himself to be influenced by the unrighteous conduct of the preacher, will be more abundantly rewarded; while the preacher who says, and does not, will be more abundantly condemned. He who knoweth the Master's will, and teacheth the same to others, but refuseth to obey it himself, has no excuse, and will, if he repent not, be beaten with many stripes. His good precepts may have, for the moment, a salutary effect upon the Saints; but when they discover that he sets at naught his own teachings, the weak among them are led to follow the same pernicious example. If a missionary teach virtue, he should also practice it. If he teach the Saints

to put away all light-mindedness, and excessive laughter, he should do the same. If he exhort them to refrain from the use of strong drinks, he should set them the example of total abstinence. If he testify against all fleshly lusts and unholy desires, let him deny himself of all these things. And finally, every good and holy precept which he teaches the Saints to observe, that he also should be careful to observe. He should be without fault and blameless before all men, so that in the great judgment, both his precepts and examples may loudly testify against all transgressors thereof.

Mankind are prone to imitate those in whom they place confidence: the greater the confidence, the more readily they are influenced for good or for evil. If an Elder is circumspect and refined in his communications, both in public and in private,—if his conversation is unassuming, modest, and prompted by the earnest desires of a pure heart,—if his deportment is chaste, virtuous, and influenced only by the purest motives, the same holy principles, and purity of conduct, will be gradually diffused through the Conference or District where he travels or presides. Every good Saint will respect genuine goodness, wherever it is seen, and will try to imitate all good examples.

On the other hand, it matters not how great the abilities or talents of an Elder may be, if he so far forget the holy covenants into which he has entered, as to violate the word of God, and his own teachings, by entering into a vulgar low species of joking with those of the opposite sex, saying many things which he does not mean, for the sake of appearing shrewd or of ready wit—if he by a word, a look, or an act, weaken the holy restraints of virtue, by which he is guarded,—if his conversation, instead of dwelling on wholesome sound instruction, mostly runs upon some low anecdotes—upon something to excite laughter—upon something that will naturally infuse into the whole company, a spirit of levity, calculated to drive away the heavenly peaceable spirit of the Gospel, and to excite a looseness of conversation, improper to be indulged in, among brethren and sisters of the household of faith,—if such be his deportment, how deleterious is his example! How quickly will such a spirit spread, until nearly the whole lump is leavened! Of such, it may with propriety be said, As is the Presiding or Travelling Elder, so are the members (many of them, if not all.)

It would be well for the missionaries, often to call to their minds, the nature and sacredness of their holy endowments. Remember, how strict were your covenants to do right! How binding they are upon you! If you desire the promised blessings, fulfil on your part, and the Lord will never fail on his part. God has entrusted you, for the time being, with a sacred watch-care over his people in these lands: you have, in some measure, the forming and fashioning of their society; the influence that you impart, will be felt for years to come. Let it then be a savory influence; one that you will regard with pleasure, when you return home; one that will justify you in the judgment day. When God said, "Cease from all your light speeches; from all laughter; from all your lustful desires; from all your pride, and light-mindedness, and from all your wicked doings," he meant what he said: and the transgression of all, or any of these sayings, brings condemnation and darkness of mind; and barrenness of understanding is the result. Again, when God said, "Let the solemnities of eternity rest upon your minds," he did not mean, that you

should inspire all in your company with a spirit of levity, or with a looseness of joking, calculated to tinge the face of the virtuous with shame: remember that these are the first steps, to actual transgression: virtue is not generally overcome suddenly, but by degrees: each successive step removes, almost insensibly, the sacred guards which protect us in the way of life. Let every one be upon his watch-tower, and fortify with double strength the weak places in his fallen nature, lest, in an unguarded moment, he be assailed by an enemy stronger than he, and be overcome, and fall, and his glory, and honor, and priesthood, and crown, be passed to another, and his name be known no more on the records of the righteous.

It is a fearful thing to tamper with sin; to see how near we can approach the fatal cataract, without taking the death-plunge. A great variety of forbidden fruits are before us; they appear lovely and very desirable; but unlawfully partaking thereof is death. Seek then to save yourselves and others; and instead of weakening virtue, strengthen it, both in yourselves and others: thus you will wax strong in the spirit, and the power of Israel's God will be with you, and your ministrations will be attended with blessings and not cursings; and your influence will extend to thousands who, with their generations, will bless you forever.

O. P. Webb

TRIALS OF A MIND IN SEARCH OF TRUTH

—o—
“Ye shall know the truth, and the truth shall make you free.”

We all know the story of Columbus. How that great mind, after years of patient and toilsome study, had arrived at a certain conviction on which thenceforth he staked his all. He battled with prejudice in its most varied forms; with bigotry, supported by all the power of the church; with power guided by no instinct but its own unreflecting ignorance; yet he prevailed. His frail barque put to sea, but difficulty followed him there. Yet, amid mutiny and danger, he went on. The stars that shone from out the deep blue heavens, whispered to him of hope, and the mind within, conscious of right, put its trust in Heaven, and defied the world. At last the goal was reached: there was the land of his faith and hope. Where were scoffs and ridicule now? He planted his country's banner on the new found world, attesting the power of the human will to grapple with the mightiest difficulties and overcome.

And this has always seemed to me

an emblem of the Christian in search of truth. Could the experiences of each be known, what a history would be given of struggles mightier than this, because they were of the soul against itself, as well as against the world. Yet, as Carlyle says, “There is properly no history but biography.” It is by these experiences we learn that God is among us, carrying on vast designs for the completion of his kingdom, and by ways as unnoticed as the viewless wind, leading men from darkness to light, and from the power of Satan unto God.

Our own heart is a very wonderful study. Examine into the process by which you were led to adopt any idea. It occurred to you, perhaps, quite accidentally. You heard it spoken of, read it in a book, or it may be, had your curiosity excited by hearing it abused. And if we all feel interested in that which first suggested a great scientific idea, as in Newton's with gravitation, or Stephenson's with

railways, shall we not do so in regard to that mightier transition, the emancipation of the soul from error to truth, from sin to holiness? And however much of human frailty mingles with the narrative, let us, as do the diamond seekers, carefully pick up the jewels from the earth. Reader, thus I would entreat you to do, while I lay bare before you the process whereby my mind has been led to adopt the faith it holds. About eighteen months ago, the whole purpose of my life was changed, by a great and unexpected trial. I had lived for the world and the gratification of sense. If I was not immoral, it was because vice shocked my taste more than my conscience. I saw all I had grow less and less, till at last all was gone. I was stared at as a stranger by those who had feasted with me. I was lonely, dispirited, and desolate. I never had to struggle with want, and the task was new. At last my purse was empty. I knew not where to get a shilling. I had sold the clothes from my back, and every resource seemed closed to me. The world seemed like a lonely road along which I was travelling, with a grim spectre hastening on my steps to overtake me. All was dark, dark, dark. I went out one night, and accidentally took the line of West end squares. In doing so, I passed a house at which I had once been welcome. Now I was so attired, that the very footman bade me get out of the way. Sick at heart, I wandered on till I came to Westminster. My brother, whoever you are, may God preserve you from such thoughts as I had then. I leaned over the bridge, and cursed myself and all mankind. There were bright stars overhead, and the moon was shining serenely glorious. All was peace there, but in my heart was hell. I could not cry to God, for sin choked my voice. I could not go home, all was desolation and reproaches. I stayed there hours in bitterest thought. I strove to look death in the face, and persuade myself God had been unjust to me, and I would defy him. I exulted as I thought I should escape my sorrows; but I could not unlearn the faith of childhood in that "something after death," which "makes us rather bear

the ills we have, than fly to others we know not of." I crept to my room like an evil doer. I wept and prayed that God would pity me, and I would try to serve him. Yet could I not discover the groundwork of hope. To whom are God's promises addressed? To the Saints. But I am not of these. All was confusion as I searched. The jarring of sects, the contradictions of writers, their ignorance, and bigotry, and narrow-mindedness, made me disgusted. I cried for guidance as did the dying hero, "O give us light!" but still I groped on in darkness. I reasoned with myself thus—Why should I not accept what is good in the church of my fathers, and overlook its errors? It has done for others, why not for me? Am I not presumptuous in marking out a new faith to myself? Yet, was not this especially enjoined us by Christ? Yet, where is the truth? Are not all the various sects, more or less, monetary speculations, where self absorbs the aim of doing good? And should I, dare I, if I found the truth opposed to my preconceptions, give up prejudices and embrace it? Ah, yes, I felt I would, if it would teach me where to obtain forgiveness of sins, the communion of Saints, and the life everlasting. I passed months examining most carefully the ground of each particular doctrine I had held, and gradually arose a conviction that as soon as Christianity had originally escaped the Imperial sword, the spirit of the world had crept in and leavened the church, until it grew of the earth earthy, and must therefore need a reviving ere fit for the coming of the Lord.

It was in this frame of mind that one day I walked through Bell Street. I confess I dislike low streets, the air is generally so polluted, and the people so foul in their appearance and language. It was only because in a hurry I had gone down this turning. As I went along, I saw a mean little room, with a board over the door, announcing that the Latter-day Saints worshipped there. I was startled, first, because only a few days before the editor of a popular weekly paper had told me they had no public meeting place, being "too much afraid of

the public, to practice their horrors, except secretly." He was a firm believer in certain revolting stories currently reported of us, and originating, I have no doubt, in some catch-penny from Seven Dials. Then the meanness of the place. What! thought I, are they appealing to the classes respectability claims? But to whom did Jesus come with open heart and hand to preach his Gospel? Then the name Latter-day Saints, had I not been reading of the latter day, when the great revival was to be accomplished, and the mountain of the Lord's house be established on the tops of the mountains. Can it be, thought I, that this despised and persecuted sect does, after all, possess the priceless jewel of truth, even as did the persecuted Twelve in the upper room at Jerusalem? Are they despised because unknown, and because men will not take the pains to investigate? Why have I despised them? Has it not been upon hearsay, of *ex parte* statements? Do I really know anything about them? No, to all these questions, No. But I will dispossess myself of prejudice; I will candidly examine into their creed. Accordingly, that very evening, I wrote to the presiding Elder, and carried the letter myself to the house in Bell Street. A very dirty and untidy girl opened the door, and good taste and decency almost made me walk away with my letter undelivered. However I left it, and on Monday came an answer, with a cordial invitation to his house. Circumstances prevented my acceptance, and I invited him to mine. He accepted, but could not come, but wrote me a letter which was the first of a long correspondence with Mr. Grove, to whom, in unreserved language, I explained all my difficulties, and though old habits of thought were somewhat shocked, yet he told me nothing but what, on painstaking investigation, commended itself as true. I went to Germany to reside soon afterwards. I confess that though convinced the Latter-day Saints had a revelation from God, I could not bring myself courageously to accept it. I critically examined the Rev. Orson Pratt's pamphlets, and some books I had purchased, to discover any sufficient evidence of false pre-

judices that might justify my rejection of the message; but I failed. Moreover, I remarked that the rest of soul I had experienced, when I allowed myself humbly to receive the truth, as the thirsty earth drinks in the dew of heaven, gradually departed, and I became "a coward in my own esteem." I placed my difficulties before the Lord. They were not only such as education and antecedent circumstances created, but they were in my heart and home, and demanded the severance of ties dear as heart-strings. Yet more and more I felt the folly, not to say impiety, of shutting my eyes to the light I had once so earnestly prayed to see. The Church of Latter-day Saints, like an angel from heaven, fully unfolded God's purposes concerning man. It pointed out the Church I had often idealised in imagination, but never found. It revealed a tangible method of access to God, and the obtaining of that heavenly dew of grace so needful in our struggles with temptation and sin. It took cognizance of the body as well as the soul, and consecrated it in all its uses, till it became meet for the indwelling of the Paraclete. Prophecy and History, the mouldering ruins of empires, the fragments of sepulchral monuments, the obscene hieroglyphics of Egypt, and the cuniform slabs of Nineveh, attested to its truth. It opened up the possession of peace to the soul in the present, and its noblest consecration to the work of God; and yet I was like the young man in the Gospel, who had asked what he should do to obtain eternal life, and because he could not get it in his own way, refused it altogether. Often I had repeated the prayer of the "Christian Year," but never so emphatically as now,—

Come Lord, come wisdom, love and power,
Open our ears to hear;
Let us not miss th' accepted hour,
Save, Lord, by love or fear.

The prayer has been answered. I found the cross I was called to bear as whit the lighter, but I had greater energy to carry it. I am a member of the Church of Jesus Christ of Latter-day Saints, and my intercourse with its two Elders, whom I shall esteem, honor and love, for their pre-

ternal care of me, as they pioneered my way through difficulty—the Revs. Elders Felt and Penrose—has more completely than ever thrown light on revelation, while I experience what our Lord promised to his faithful followers, that they should *know* of the doctrine whether it was true; that internal testimony not to be confounded with nervous excitement, or imaginative ideas, but a conviction of the understanding, that what was dark is

now light, what was disquietude and apprehension, is now peace that passeth understanding.

I was a wandering sheep,
I did not love the fold,
I would not hear my Shepherd's voice,
I would not be control'd.
I was a wayward child,
And in my errors bold,
But now I hear my Savior's voice,
I love, I love the fold.

G. de la P. B.

London, Oct. 30th, 1866.

CORRESPONDENCE.

AMERICA.

[We are favored with the following letter from Elder A. K. Thurber, for insertion in the STAR.—ED.]

Wyandotte, Kansas, Oct. 8, 1866.

Dear brothers Felt and Penrose,—As I feel in a jotting mood, I indulge in dropping you a line from this place. We left New York, Wednesday, 3rd, at 8 p.m., for St. Louis, via Harrisburg, Pittsburg, Crestline, Indianapolis, Terra Haute, thus passing through New Jersey, Pennsylvania, Ohio, Indiana and Illinois. We took this route for the sake of new scenery, and more especially to learn of the route west from here to Denver, via Topeka, Lawrence, Manhattan, Fort Riley, and then up the Smoky hill fork of the Arkansas river, known as the "Smoky hill route." We made St. Louis in 48 hours, having been much interested in the scenery in passing over the Alleghany mountains, and the splendid country of Indiana and Illinois, through which we passed, and could not but think that it was too good for its present occupants. Politics were running high in all the States we passed through, canvasses were made in the cars; and so far as I could learn, the Radicals and Johnson men were about a tie. We declared ourselves Conservatives, and Constitution as it was. The trains were crowded by people who had been to attend fairs or political meetings. It seemed inevitable that we should be known, and some gentlemen sought an introduction to Brigham Young,

jun., invariably expressing a desire to see our country, &c. At St. Louis we lay over, and on Saturday, attended the State fair, at a very fine ground about 3 miles north of 4th street. Saw a fine display of horses and agricultural machinery, also some racing, but a miserable set of men. We looked in vain for one real noble, open countenanced man, and came to the conclusion that there were no real Americans there; they were Dutch, Irish, negroes, and Missourians. (I stopped writing, and have just had 1½ hours good talk with President Young, jun. Our experience, hopes and joys have been dilated upon, and the good Spirit of the Lord is with us.) In St. Louis, I thought of the administration and labors of brother N. H. Felt. I did not feel well in the atmosphere there, neither did brother Young. We were uneasy and wanted to get away, and I felt for the first time since being seasick, the old complaint in my chest. We stayed at the Southern Hotel, and took a good look around the city. It is improving fast in area and fine buildings, and has as fine a display of goods as New York or London can show. We went to the Levee, and counted 50 fine river steamers from where we stood, and could see only a portion of what were in the river. We were glad to see Sunday morning, and more so 4 o'clock p.m., for we then took train for this place, expecting to have arrived here by 7 o'clock this morning, to connect with the Pacific Railroad cars that run to Man-

hattan, 130 miles out, and to within 15 miles of Fort Riley. The stage connects at Manhattan, and we had telegraphed ahead to secure seats in to-day's stage; but as the train was three hours behind its time, we lost the connection, and have to lay over here until to-morrow at 8 a.m.

From St. Louis we passed through some fine counties bordering on the river, and as we approached Jackson this morning at 10 o'clock, you may guess that we had our eyes open; and as we passed through, there was not an object but was noted—the soil, the timber, the rock, and all its facilities were particularly viewed, as much as though we had an interest in them, that we expected to use at no distant day; in fact, it seemed as though we were taking stock, to see what we had on hand. From all appearances, it is but little appreciated or improved by its present usurpers. We saw but little of Independence, as the railway passes a little to the west of the town. At Kansas City, where I camped 17 years ago, I noticed some improvement, but nothing to indicate great enterprise or energy. At this place Wyandotte, 3 miles up the river from Kansas, and on the point of land at the confluence of the Kansas or Kaw river with the Missouri, is a thriving little town; and as it is the starting point direct west for the Pacific Railroad taking the St. Louis trade, it naturally will be a town of importance, which is contemplated as indicated by the wide streets that are laid out, the grading of the same, and the permanency with which many buildings are being built, as well as other improvements of a public nature, among which is a bridge across the Kaw river, of which the abutments are now up, and the structure is on the way from Chicago. Brother Young and myself feel very comfortable here, much more so than we did in St. Louis. We washed and took dinner, then climbed a hill, gathered some grapes, also hickory and walnuts, which bro-

ther Young cracked with his pistol, for the want of a rock to do it with, and at a mark, in fact, took a regular head-and-easy country airing. An Englishman is the clerk at this house, and is well acquainted with London, and he feels that he has nearly got back there, and would talk us out of time, if we would satisfy his desires. I omitted to mention that in the sleeping cars we came up in, there were some six or seven military officers, ranking from Colonel down. One Captain was on his way to Camp Douglas, and said that all was peace in Utah, that there were no Indians to fight, and that the expedition of 600 men who were going to start there, was only got up to feed contractors. Six out of the thirteen cars composing the train, were loaded with soldiers, mostly young men or boys. The Captain had his wife with him, a very pleasant young lady, and I felt sorry for her prospect of widowhood, as her husband, unless the pure mountain air has a favorable effect on him, will die soon of consumption. As the train was late, and no chance to get breakfast, the Captain and his wife thankfully accepted an invitation from brother Young to lunch with us, and they appeared to enjoy cardinals and accompaniments (of which my mother amply supplied us). Half-past 11 o'clock, just had prayers, and that well.

I wish brother G. O. Ferguson, and as many of the brethren as you may see fit, to learn by this of our welfare, and I send my kind regard to all who desire to see Zion prosper. You have our prayers for your welfare.

A. K. THURMAN.

P.S.—This railroad is the Pacific, and takes the St. Louis trade. The railroad from Omaha is the Union Pacific Railroad, intended to take the Chicago trade. You will understand the position. There is a stage line from the terminus of each road to Denver, where they connect with Salt Lake.

CONSTANTINOPLE, NOV. 1.—Ten thousand Cretans were engaged in the battle near Vriassa, where they lost 700 killed. The Turkish losses were also large. Three thousand insurgents who had taken refuge in the caves of Melidoni, were drowned by the rising of the tide.